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## AN EARLY COPY OF THE SAMARITAN- HEBREW PENTATEUCH.

DURING his recent stay in London, Isaac, second priest (as I understand) of the Samaritans at Shechem, sold to the trustees of the British Museum a fine large copy of the Samaritan recension of the Hebrew Pentateuch, dated A. H. 740 (A. D. 1339-40). The MS., which is quite perfect, easily takes the first rank among the important collection of Samaritan Pentateuch codices previously in the possession of the trustees, and it will no doubt have to be classed with the finest and most accurately written copies so far known in Europe. It is to be hoped that the presence of such a codex at a great centre of study like the Museum may ere long lead to the publication of a new and much needed edition of the Samaritan-Hebrew text. I am not, however, at present able to enlarge on this point, and will proceed at once to give a description of the MS.

The material is vellum, and the number of leaves is 199. The dimensions are 17 in. by 14 in., and there are thirty-two lines to a full page. It was in all probability written at Damascus (see the remark on the first deed of sale given below), the scribe, Abraham b. Ya'kub of the family of פינמה, having made this copy for himself.

Genesis begins on fol. 1 b, Exodus on fol. 51 a, Leviticus on fol. 92 b, Numbers on fol. 121 a, and Deuteronomy on fol. 163 a.

The text is, like Samaritan copies of the Pentateuch in general, written out carefully in small sections, called קציץ. The numbering of the Ten Commandments in Exodus

and Deuteronomy (foll. 69 b, 70 a; 169 b, 170 a) has been marked in the margin by a later hand. The letter ב is written in both cases against לא חשא, and י, instead of marking the tenth commandment properly so-called, stands, in accordance with the Samaritan fiction, against the middle of the additional section<sup>1</sup> in each case.

The text has in some few instances been touched up in red ink. Some omissions have been added over the line by a later hand (e.g. on foll. 8 a, 113 a, 143 b). There are also here and there corrections (in some cases incorrect alterations) in red. In Gen. xxxiii. 5 הילרים is thus changed into הילידים; and in Gen. xxxviii. 6 the spelling בכרו is changed into the *plene* בכורי as in the Massoretic text.

What may be fitly called Massoretic entries at the end of the different books are as follows:—

At the end of Genesis—

הזה ספר הראשון  
קצין מאתים ונ

At the end of Exodus—

הזה ספר השני  
קצין מאתים

<sup>1</sup> It may here be remarked that J. W. Nutt's statement to the effect that the additional section consists of Deut. xxvii. 2-8 and xi. 30, with the mere addition of מול שכם in the latter verse (Samaritan Targum with Introduction, p. 41, note 3), requires much amendment. The passage begins with an amalgamation of Deut. xi. 29 with xxvii. 2. Then follows a much shortened and modified form of Deut. xxvii. 3. After this comes a slightly shortened and modified form of Deut. xxvii. 4. Verses 5-7 of Deut. xxvii then stand as in the Massoretic text, and the section ends with a widely modified form of Deut. xi. 30.

Thus:—היה כי יביאך יהוה אלהיך אל ארץ הכנעני אשר אהה בא שמה לרשעה והקמת לך אננים גדולות ושדח אתם בשיד; וכתבת על האננים את כל דברי התורה הזאת; והיה בעברכם את הירדן תקימו את האננים האלה אשר אנכי מצוה אתכם היום בהר גריזים; ובנית וכו'; אננים וכו'; ונבחת וכו'; ההר ההוא עבר הירדן אחרי דרך מבוא השמש בארץ הכנעני היושב בערבה מול הגלגל אצל אלון מורא מול שכם;

It should be added that י is sometimes found written in what appears to be "prima manu" against this section in old MSS.; so e.g. in Or. 1443, fol. 84 b.

At the end of Leviticus—

הזה ספר השלישי  
קצין מאה וששים

A comparison with some of the other old codices at the Museum shows the existence of different traditions with regard to the sections of this book: *Cott. Claud. B. VIII*, Add. 22,369, and Or. 2683 give the number of sections as ק' ו' ול' ; and Or. 1443 has ק' ו' ול' ד'.

At the end of Numbers—

זה ספר הרביעי  
קצין ר' ויה'

But Or. 2683 has ר' וכ'.

At the end of Deuteronomy—

זה ספר החמישי  
קצין ק' וס' ו'

But *Cott. Claud. B. VIII* has ק' וס'.

On fol. 199 a—

תורה תמימה ברוך נתונה  
כלול כל קצי ארהותא<sup>1</sup>  
תשע מאות וששים וששה  
במספר

If, however, the numbers of the קצין as given at the end of the books are added up, only a total of 964 is obtained. This discrepancy should, perhaps, be interpreted as another indication of the uncertainty in which tradition has left the numbers of the section.

Below the above summary of sections is the following mnemonic rubric regarding the lections of the Pentateuch. An account of the Samaritan order for reading the Law was given by Mr. Cowley in the JEWISH QUARTERLY REVIEW for October, 1894; but no mnemonic rubric is given there, nor can I gather a detailed explanation of the

<sup>1</sup> For אורחות = אורחות ; see also further on.

rubric from the account contained in the article just mentioned:—

סדרי מקרתה פסק נגד אנהו  
שאלה בעו זעיקה אתמחו  
זעף תורה מדע מכשב ופם  
מיתב לכל אחד מנן

Against the first of these four lines is written in what appears to be a later hand ארכנו.

The scribe completed his entry with—

אשר כתב אברהם בן יעקב  
והיא מליו חמשה  
אוראן<sup>1</sup> אודה את יהוה

The “tārīkh” is given in a space marked off down the centre of each page in foll. 163–173 (comprising Deut. i. 1–ix. 8), all the letters composing the entry being taken from the text itself, as is usual in Samaritan codices of the Pentateuch (see e.g. the Oriental Series of the Palaeographical Society, plate XXVIII).

The entry is as follows:—

אני העבד העני אל רצון יהוה אברהם בן יעקב בן טביה בן סדקה בן  
אברהם דמבני פיגמה כתבתי זאת התורה הקדושה על שמי תהיה ברכאתה  
עלי ועל מלמדי ועל כל קהלי ישראל אמן: בשנת ארבעים ושבע מאות  
שנה לממלכות בני ישמעאל והיא מליו ה' אוראן: אודה את יהוה ואשאל אתו  
יסעה על מכתבות כמוה אמן אמן בעמל בן עמרם

The phrase העני אל רצון יהוה is an Arabism, answering to *المقتدر الى*. The more usual Samaritan form is *הצריך אל*. In *ברכאתה* we have an example of the frequently occurring insertion of א as a “mater lectionis.” Note the form אוראן (אוריאן, otherwise אוראן, being a plural, in the absolute state, of אוריתא) for the five books of Moses. The phrase *יסעה על מכתבות כמוה* apparently means, “May he cause writings like this to multiply.” If so, *יסעה* must be either a corruption of *יסנה* = *יסני*, or it may possibly be a distortion of the fourth form of *יסע*, *وسع*, to be ample.

<sup>1</sup> The second ך is written over the line.

The MS. contains four deeds of sale.

1. Fol. 50 b (end of Genesis):—

בשם יהוה

קנה זאת התורה הקדושה על ידי סמוכה וארכונה טבה ויקירה ומבונה וצלאלה וקראה אב יתרנה ובן סהבה וסמוכה וסמוכה טבה ויקירה צדקה בן סהבה וסמוכה טבה ויקירה אבכסדה דמבני סהבה מן סמוכה וארכונה טבה ויקירה ומבונה וצלאלה וקראה ברכה בן סהבה וסמוך קהלל וחכומה ונבונה אבי פתח בן סהבה וסמוכה רבה יעקב דמבני פיגמה בחמש מאות כסף וזה בחדש שואל שנת שבע ושמונה מאות שנה לממלכת ישמעאל ואני פינחס בן איתמר בן אהרן הכהן הגדול בדמשק תהי ברובה עליו ועל ילדיו אמן אמן

The MS. was, therefore, purchased by Ab-Yuthrāna b. Ab-Ḥasda, of the family of Sāba, from Barakah b. Abi Fath b. Ya'qūb, of the family of פיגמה, the date of the contract being the month Shawwāl A. H. 807 (April, 1405 A. D.). As the scribe Abraham b. Ya'qūb, who wrote the codex for his own use, himself belonged to the last-named family, the MS. seems to have remained the property of his relatives for about sixty-five years; and as the transaction recorded in this deed took place at Damascus, it seems safe to infer that the scribe himself had been a member of the Samaritan community of that city.

The name of the person who wrote out the deed was Phineas b. Ithamar b. Aaron, high-priest at Damascus. A phrase like זאת כתבתי אב has to be added after בדמשק.

With the honorific title סמוכה compare the use of the Arabic term ركن and the Hebrew עמוד. The other titles are equally clear; only note that סהבה occurs here both as an honorific title and as the name of a family (דמבני סהבה).

The price paid was 500 silver pieces.

2. Fol. 162 b (end of Numbers):—

קנא (sic) זאת התורה הקדושה סמוכה רבה וארכונה ויקירה וקראה וצלאלה וחשובה וכתובה יעקב בן סהבה ויקירה וסמך רבה וארץ יוסף דמבני סהרה מן סהבה וסמך רבה וארץ ושמור ארץ אב איקר בן סהה וסך רבה ואך ושמור ארץ אב יתראנה דמבני סהבה ומתקרי בחצטנה

בשלשים דנר זהב וזה בחדש גמדי ראש שנת ארבע ושבעים ושמונה.  
מאות לממלכת ישמעאל • תהיה ברוכה עליו אמן: וכתבה שת אהרן בן  
יצחק בן שת אהרן כהנה וזקן צלאתה בדמשק:  
ובכן אסיד וכתב אברהם בן מתוחיה בן אברהם הלוי כהנה וחכומה

The MS. thus changed hands a second time in the month Jumādā, A.H. 874 (November, 1464 A.D.). The term ראש שנת is incorrect, for the Muhammadan year begins with Muḥarram, Jumādā I being the fifth month. But this month may be assumed to have at that period fallen at the beginning of the year in the Samaritan calendar. The purchaser's name was Ya'qūb b. Yūsuf, of the family of Sahda, and he bought the MS. from Ab-Īḡār b. Ab-Yuthrāna, of the family of Sāba, i. e. the family which acquired it in 1405. The addition *בהצטנה ומחקרי* appears to refer to Ab-Īḡār. The *ב* probably represents אבו, and *הצטנה* may be a corruption of חסדנה. The prefix *ב* for אבו is rather common in vulgar Arabic.

The contract was written out by Sheth Aaron b. Isaac b. Sheth Aaron, priest and chief reader (*זקן צלאתה*) in Damascus. It was witnessed by the priest Abraham b. מתוחיה b. Abraham hal-Levi.

### 3. Fol. 199 a (end of Deuteronomy):—

קנה זאת התה הקה לנפשו יקה וקרה וצלח וחשש וכתה ונעז ומבז ושז  
ארז קרה וסז קהז ואז קהז ועז טבז יוסף בן סהז טבה ויז קרה וצז  
וחז וכז ונז ומז ושז ארז קרה וסז קהז ואז קהז ועז טבז יצז דמז  
יתרז מן שבו דמשק מן בעז יקה וקז וצז וחז וכז ושז ארז קרה וסז  
רז ואז ועז טבז אבי הפז בן סהז טבה ויז וקז וצז וחז וכז ונז ושז  
ארז קרה וסז קהז ואז קהז ועז טבז אבי עוי דמז מנשה מן שכז דמז  
וקז אתה (?) יוז הוז מן אבז הפז ווז בארז מאז ושמז כספ ארז חה  
בתר • • הסה (?) סהז קמי ואתבעי (?) זה הקז ואז אבי עוי בן הרז יוז  
בן הרז אז עז בשז ו פז ומ ק תהז ברז ומז עלז אז אז כז מז בן  
עמז הצז הנאמן

From this deed we learn that Yūsuf b. Isaac, of the family of Yuthnāna, belonging to שבו דמשק, bought the codex from Abu-Ḥafṣ b. Abu-'Azzi, of the family Manasseh,

also residing at שבו דמשק, the price paid being 480 silver pieces.

The contract was written by Abu-'Azzi b. Yūsuf, the date being A. H. 986 (1578 A. D.).

This deed is remarkable for its very large number of abbreviations. It is, in fact, almost made up of abbreviations. Most of these are clear enough, the full forms having already occurred in the preceding deeds. It is, therefore, only necessary to refer to the new honorific titles and other fresh abbreviations. ונעז is no doubt = ונאז, i. e. ונאירא, the enlightened. The same abbreviation occurs in the form ונאז in e. g. *Cott. Claud.*, B. VIII, fol. 122 a.—ועז is in full ועשה טובה, “a doer of good deeds.” ועשה is written in full in the deed in *Cott. Claud.*, B. VIII just referred to. The words יצז דמז יתרז are not honorific, the full being יצחק דמבני יתרנה. The complete form of מן בעז after the first mention of שבו דמשק is מן בעלה, “from its owner.” אבי הפז no doubt stands for אבי הפיז, the Arabic > having become softened into ה.

It will be seen that some of the words are not clear in the MS. It may also be remarked that Samaritan colophons, deeds of sale, and other entries still require investigation.

#### 4. Fol. 199 b.

קנא (sic) זאת התורה הקדושה במדלה צוה ויקירא וקרא וצלא וחשובה וכתובה ונעירע ויעדוא ומבוננה וריטורה ומשירה וסהבה שלמה בן סהבה טבה ויקירה וקרא וצלח וחשובה וכתוז ונירע וידוע ומבננה וריטורה ומשירה וסמוך קהלה וארכון קהלה וחשוב הם (?) בן קשרה (?) וצ' ין פאן הזמחה (?) ויתורא וקדושה היא מן אדונן השמז הגדול בשנת ארבע עשר ור ואלף לממלכת בני ישמעאל אודה את יהוה

The obscurity of this deed is largely due to its corrupt spelling, and partly also to faded ink. The date of the contract is A. H. 1214 (1799–1800 A. D.). The name of the purchaser was Solomon b. . . . , and he bought it from “our master,” השמז הגדול, where השמז perhaps stands for השמור.



The word במדלה<sup>1</sup> of course means "with what is his own," i. e. with his own money. In e. g. Or. 2683, fol. 124 a, the spelling is במה ולו.—The word צוה that follows I take to be a corruption (caused by bad pronunciation) of סהבה.—וּנְעִירָע stands for וְנִאִירָע, and וִיעֲרוֹא is a barbarous form derived for ירע, to know. The same two words appear lower down as וְנִירָע וִידוֹע. Samaritan spelling and grammar are indeed often found in a truly chaotic state. One thus finds for example יהובה for the tetragrammaton (e. g. Or. 2683, fol. 161 b), and on fol. 124 a of the same MS. אודיע את יהוה for אודה את יהוה.

GEORGE MARGOLIOUTH.

<sup>1</sup> See Levy under מִדָּל . . . מִדָּלָא ; Dalman under מִדָּלָא, מִדָּלָא.